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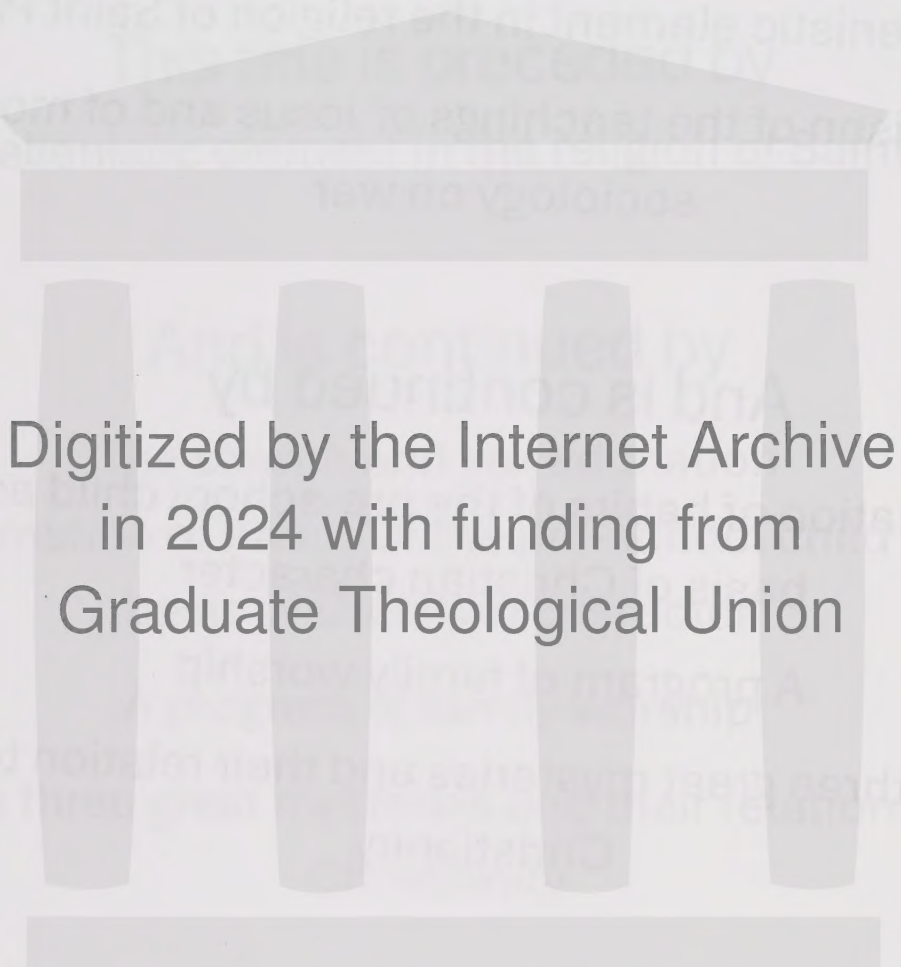
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# THE CHURCH AND SEX EDUCATION

By

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Thesis

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## THE CHURCH AND SEX EDUCATION

"...there are no native impulses and functions of man which have more influence upon the development, character, and happiness of the individual or on the spirit of progress of society than those of sex and reproduction; and...because of this...there is no more important group of problems for those who educate and guide youth than to determine how these powerful impulses can be used in the sound personal and social and religious training which the mature must give to the immature if we are to make any vital progress." (1)

This thesis in no way purports to solve a problem, nor even to present a definite working program for experimentation. The effort is: first, to bring together some of the ideas and activities of various organizations in the field of sex education; second, to discover the possible interrelation of the church with these organizations; and third, to suggest a few ways in which the church can work not only with other agencies, but also can supplement their work.

Since sex is a highly potent factor in life, sex education goes on continually in life. It may be good or bad education. The church, as an organization desiring to increase all good and decrease all bad, is obligated to see

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(1) From the Conference of Religious Leaders on the subject of Sex and Social-Hygiene Education in New York City in March, 1923. Journal of Social Hygiene, v.9, 1923.





that sex education, as well as other aspects of education, be developed toward the achievement of Christian living.

There is now no question as to whether or not a child should have sex instruction. Respect for science demands that the facts of physiology be known, as well as the facts of geography. Psychology indicates that knowledge, rather than mystery and suspicion, are conducive to a healthy attitude of mind. A striking illustration of the value of knowledge and reverence concerning the facts of reproduction is contained in this story told by a lecturer. A boy and girl of about twelve years were swinging together. Not knowing they were heard and seen, the boy said, "Do you know where babies come from?" insinuating in his facial expression that he could and would tell a great deal. The face of the little girl lightened with a happy understanding and reverence as she said, "Yes, my Mother told me all about it. Isn't it wonderful!" As the lecturer said, that child had a defense--a defense against all of the circulated misinformation so insidious in a child's life.

Dr. Exner has written: "...parents and teachers have not the choice as to whether or not children shall receive sex instruction. They only have the choice as to what kind they shall receive." (1)

But valuable as is sex instruction itself, knowledge of facts is but a single phase of sex education.

Mrs. Wembridge indicates the significance of sex energy and the need for its guidance in this statement:

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(1) Exner, Max Joseph: Problems and Principles of Sex Education. A Study of 948 College Men. 1915



"It is generally agreed that the three major instincts are those of Sex, Parental Love, and Self-Preservation, or Egotism. Without the continuous operation of the powerful sex-instinct, the race would not have survived. But it is equally true that healthy family and social life requires some regulation of the sex impulse and a utilization of surplus sex energy for other purposes than its direct instinctive satisfaction. The manner in which sex energy is conserved and utilized for indirect as well as direct creative purposes is a fair index of the cultural development of an individual or of a group." (1)

And of education she says:

"Education is the sum of the qualities acquired through individual instruction and social training. All education consists of habit-formation, and begins so young that in most cases people continue to live according to their earliest nurture and ideals. Successful teachers are those who capture the admiration of their followers, and who teach them when their mental development is ripe for instruction. The fact that their teaching may be vicious in no way impairs its efficacy. The traditions of anti-social conduct are passed on by the same educational technique which operates in the soundest training." (2)

Sex education, then, is guidance in the formation of habits of the sex instinct in its direct and indirect expressions. Or, we may say with Mr. Van Buskirk, "The term sex education is meant to include all that kind of education

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(1) Wembridge, Eleanor Rowland: *Other People's Daughters*

(2) *ibid.*





which would lead to a normal, wholesome attitude of mind toward problems of sex." (1) More in detail Dr. Thomas Walton Galloway defines sex education:

"It is a deep mistake to imagine that sex is merely a physical or animal phenomenon. It includes high emotional, esthetic, social, and spiritual qualities and relationships no less than the physical." (2)

The far-reach of this sex instinct into all phases of life is discussed by Dr. Galloway as follows:

"This sex education of children and young people must be made as comprehensive, constructive, and influential upon the life of the youth as the impulses of sex are powerful. We cannot hope to guide a powerful influence by shoddy education. As used here, the term education is very much more than knowledge. It must, of course, include the necessary knowledge; but it must equally include the training of all the elements which enter into the make-up of character itself. Along with knowledge we must educate the habits, the desires, the emotions or motives, the tastes, the likes and dislikes, the prejudices, the ideals, the attitudes and the purposes in relation to sex. These qualities of spirit are, or ought to be, a part of religious instruction. We can cultivate spirit just as truly as we can cultivate intelligence or any other human capacity or power. No character education which neglects sex and its impulses can be regarded as complete. If this be omitted, no amount of training in the

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(1) Van Buskirk, E.F.: The Place of Sex Ed. in Biol. and General Science. U.S. Pub. Health Service V.D. Bulletin No. 41, p. 4 1919

(2) Galloway, Thomas Walton: The Part of the Church in Social Hygiene. Pub. No. 520, Am. So. Hy. Ass'n., p. 4.



other duties and relations of life can take its place. We cannot hope by merely preaching and teaching goodness as a general quality to give to the youth understanding and mastery and the guidance of these specific impulses. We must deal directly and concretely with the subject itself, and in a manner which matches its importance." (1)

Why bring the problem of sex education into the church? Some of Dr. Galloway's reasons are that sex influences the esthetic sense, and "moral standards of service, sacrifice, and social consecration" arise in home relations which have their roots in sex life. Both of these, esthetic appreciations and moral standards, function in religion. (2)

The minister "must help in positive sex education of humanity because sex is one of the chief springs of character. By sex education we mean the scientific and sympathetic use, for the guidance of our youth, of all we have discovered of our best human goals and of the contributions which sex and the motives associated with it may make to our success and happiness in reaching these goals. We mean that all we know shall be brought to our youth in such a way that his native impulses, tendencies, and appetites, and his acquired habits, desires, ideas, satisfactions,

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(1) Galloway, Thomas Walton: The Part of the Church in So. Hy., Publication No. 520, Am. So. Hy. Ass'n. p. 6-7.

(2) Dr. Galloway further suggests that historically, in many stages of human development, religion has been related to sexual observances. Thereligious development of individuals is dependent upon their sexual development. And the words "Father" and "love", used in our vocabulary of religion, are sex terms.





standards, ideals, attitudes, motives, and purposes shall be wisely nurtured from birth; that his normal sex choices and behavior shall adjust him to the best social needs and shall equally minister to his own poise and happiness. It is not enough that his sex attitude should lead him unhappily to such practices as will advance society, nor, on the other hand, with pleasure to reactions which are socially disastrous. The highest function of social and moral pedagogy is to adjust, convincingly to the individual, these two partially conflicting goals of individual and social good. There is no point where the task is so difficult as in sex adjustments." (1)

Mr. Van Buskirk says: "It is taken for granted that the best results would be obtained if the home, the school, and the church were to co-operate."

And Dr. Galloway summarizes: "Neither science alone nor the idealism of religion alone can possibly solve the problem." (3)

The church, then, has its responsibilities. The problem of what these responsibilities are can be approached by consideration of the contributions made to sex education by other organizations.

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- (1) Galloway, Thomas Walton: The Responsibility of Religious Leaders in Sex Ed. Am. So. Hy. Ass'n. Pub. No. 335, pp. 9-10.  
 (2) Van Buskirk, E. L.: The Place of Sex Ed. in Biol. and General Sci., U.S. Pub. Health Service V.L. Bulletin No. 41, 1919, p. 3.  
 (3) See note 1 above, p. 13.



PART I

SEX EDUCATION BY VARIOUS ORGANIZATIONS





## Introductory:

The agencies herein discussed as contributing to sex education are by no means assumed to be the only ones making such contributions. These illustrate the possibilities, and perhaps suggest other organizations which are doing similar work.

## MOVING PICTURES

There can be little question as to whether or not the moving picture contributes to sex education. To know how popular a form of entertainment it is with adolescents one need only watch the entrance to a picture house, or question a score of high school students as to how often they attend a picture theater. Reasons for popularity of course are obvious: the moving picture is an inexpensive form of entertainment, and it is full of adventure and of love.

Granting that the moving picture is an important factor in sex education, the question vital to this discussion is: Does the moving picture contribute helpfully, or otherwise.

Various phases of the picture are: (1) titles (2) advertising, (3) players, (4) plot, (5) general characteristics, (6) the theater.

(1) Titles. "In a single issue of a city daily the "movie calendar" records the following pictures as the attractions available: The Other Woman's Folly, Outside the Law, Fascinating Youth, Lady of Leisure, The Seventh Bandit, the Sporting Lover, Business of Love, Two Gun Man, Eve's Leaves, Bachelor Brides, The Lady of the Harem, The Love Thief, the Dancer of Paris, Old Loves and New, Race Wild, Footloose



Widows, Son of a Shiek, Artist's Night Club, Silken Shackles, Free to Love, and So This Is Paris ("Satire on married life in the exotic French capital"). Among the side attractions listed are a Red Hot Charleston Contest, a Bathing Beauty Revue and a Popular Beauty Contest." (1)

Do the titles appeal to, or disgust, the adolescent boy and girl? Adults are not so far removed from their adolescent curiosities and interests! Probably they can easily imagine (if they do not actually feel) a curiosity to "see the show." Fortunately the title is sometimes the worst part of a picture. The Sporting Lover, for instance, is not shockingly sporting. His sportiness is little more than foolish daring in situations not natural to everyday life; but his kisses are prolonged beyond the limits of good taste--even beyond the limits of dramatic interest. And people in the audience may not see the picture either critically or sympathetically, for during one performance, at the time of the protracted kisses, came loud smacks from the darkness of the theater. One may draw his own conclusions as to what was the reaction of the smacking fun-maker.

(2) Advertising has three obvious phases: the forerunners shown on the screen, the pictures in front of the theater, and the newspaper advertising.

The flashes thrown onto the screen the week before a picture appears are, of course, the most dramatic or the most "loving" scenes from the play. This system of advertising,

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(1) Christian Century, vol. XLIII, No. 31, Aug. 5, 1926.  
Editorial: What Do the Movies Do to Our Children?





as well as drawing a crowd for the performance, gives to the audience a portion of the "education" of next week's film.

A young person who sees the picture of Saturday, the nineteenth, may see a harmless and jolly picture; and may also see enough of the picture for Saturday, the twenty-sixth, to start a sequence of thot and action leading to unhappy consequences.

The pictures in front of the theater may likewise give from the play just a glimpse, but it may be a glimpse that will inspire longing for the kind of possession or the kind of beauty or the kind of experience that does not contribute to enduring happiness.

Newspaper advertising, like titles, is apt to outdo the play. One advertisement quotes, "Fate marked her for adventure in the hearts of men! Like the passion flower, she bewitched them with her exotic beauty--made them forget everything else in the mad desire to possess her." The advertisement does not say that she walks out of the picture a woman who has sold her life, and whose only comfort is the forgetfulness that intoxicants can bring. Another advertisement for the same play says, "Lovelier than a siren--what chance had a mere man against the over-powering spell of her beauty!" Does the statement suggest any of the phases of love that are conceded to be worth-while? A review (1) says of the same picture, "Most of this can be dismissed as perfectly ordinary. It is merely the tale of a siren who couldn't help attracting men, with an appended list of the fatalities.

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(1) The Educational Screen, Feb. 1927. p. 66.



Advertising material for another production states:

"As...the desired of men, she is voluptuous, a dream woman that stirs their blood--and the situations give her emotional moments that stamp her as an actress of the very first rank." Beside the statement is a picture of the actress, and her name. This brings us to another consideration, the players.

(3) The Players. In the advertising mentioned above, there is suggested a close association between the player and the part played. The reality of the player is emphasized in the moving picture magazines. Her beauty is praised. Her photographs leave no doubt as to her charm. High school girls are interested in her; they admire her; and with her they associate--not what she is, as a woman; but what she does on the screen. Is there any liklihood that the heroine-worship tendency in them may prompt them to copy the screen deeds of their star? Drama can be so real that an adolescent girl does not see it as drama, but as life. All too frequently, perhaps, it is a portrayal of life--but not necessarily of the life that the girl leads, or ought to lead. Life of one strata of society may have prompted the film, but the film in turn may somewhat determine the life of a child in a strata quite different. And so runs a spiral--life determining a picture, a picture determining life, and that life another picture. One may safely generalize to this extent: with high moral standards at the top, the spiral is not progressing upward.

(4) The Plot. One might detail the plot of one or two moving pictures and attempt to analyze the possible reactions





on the part of observers. But it is hardly worth while to go into the details of any single plot. The mechanical details of the scheme of the play mean little to the public who goes to the show to be entertained. "How did the artist do it?" is not their question. We may say there is a love element and an adventure element and suspense, and so summarize. The adolescent does not study play construction, probably, but merely sees what is on the screen. So we pass to the general characteristics of the play.

(5) General Characteristics. First, there is almost invariably an element of love. Sometimes this is expressed in such a manner as to suggest reverence and idealism in the love portrayed. Sometimes the manner suggests carelessness, indiscrimination, and heavy passion. From the standpoint of art, these last-named qualities may be legitimate; if art is realistic it may admit and use the undesirable as well as the desirable. But from the standpoint of education, lightness in love, and passionate expressions of love, are scarcely to be recommended as examples for the boy or girl who knows little about his or her capacity for sex expression, and much less about controlling such expression.

This, let us understand, is not a claim that boys and girls make love because they see it done in the movies. Inevitably they would make love, anyway. But how they do it may be influenced by what they see in the movies. The difficulty is that the style and method therein idealized may be beyond their financial means and may be too much for their spiritual and physical resources.



The adventure element comes out in the daring and cleverness of the hero or heroine. One can hold no objections, in general, to examples of bravery and quick-wittedness. But the trouble with the moving picture bravery is that it is apt to be induced by an artificial situation. In this respect the plot need not adhere scrupulously close to life situations. The sort of bravery that is demanded for the every-day living of boys and girls is not the kind that makes a good picture. The mad dash in an automobile, the dare-devil airplane flight, the outwitting of a social or political villain--all these are true to life to the extent that they may and do happen, but they are not practically true to the probabilities of life. They create an excitement in the observer, as they are intended to do. What happens to the excitement that is stimulated in the adolescent? Is this artificial excitement a wholesome vicarious satisfaction, or does it fail to satisfy, and so demand a real expression?

There is always beauty in a play. Sometimes, all too seldom, there is beauty of mountain and river and road. Sometimes, all too often, there is beauty of expensive furnishings, and costly clothes. The beauty of clothes may educate the taste of the girl toward neatness or artistry of line. But again it may educate her to silks and furs beyond her honest means.

There is always beauty of women--at least always beauty of body. Usually there is one woman in whom is also beauty of character, although it may be a rather insipid beauty. But the woman ugly in character is likely to be just as beau-



tiful and charming in her grace as is the thoroughly lovely one. Of course the villainous woman is always made to suffer. But the high-school mind may not always follow that far. Suppose, for instance, a bewitching woman winning men with her successful wiles. During her vamping-processes there is inevitably a picture made in the mind of the observer, a notation made of methods. So easily there may be an attempted reproduction, conscious or unconscious, of the lips, the eyes, the hands. The probably immediate success is the reality to the girl--not the probable ultimate failure.

Exner cites cases of young men's responses to suggestion, and the undesirable consequences. When one puts Exner's few cases beside the insistent suggestion of the poses and activities of the ordinary moving picture, one wonders whether the moving picture is building up man's resistance, or whether the stimulation of the picture is only a further reassurance to young men for the need of irregular sex expression. As Dr. Exner says, the most pressing problem of the average college student is the hygiene of the imagination. (1)

Often there is, in the movie, domestic unhappiness, and apparent justification for divorce. Again, art may be exonerated on the claim of being realistic. But the trouble with this realism in the moving picture is that it can be only partially real. In a divorce situation, for instance, the divorce is justified, and is so justified by one or two incidents. Never in the span of one play can the whole situation be shown, with its background and its consequences.





Small wonder, then, if the movie-seeing mind does not develop powers of thorough analysis, but learns to jump at half-considered conclusions. One quarrels with an undesirable wife or husband; one gets a divorce. It is simple--it is merely done--on the screen; and that is that. Then one falls in love with a more desirable man or woman, and dramatic possibilities progress. On the screen it is all so simple--unhappiness, a break (rather than an effort at recovery) and fun and happiness following the break.

The opportunities of the moving picture to educate are legion, owing to the popularity of their prices and appeal. The appeal is not all because of the uncommon adventure, elaborate costuming, and passionate lovemaking. These could be eliminated, and the picture still appeal because of its availability as a means of entertainment, its easy visual appeal, its dramatic situations, its activity. The artistic qualities and those qualities which appeal to the higher normal interests could be used to ends considered desirable in the light of moral education standards. In some plays this is done; probably not in the majority.

"If Johnnie and Susie go to the theatre with father and mother, or without them, at least once a week, their chances of escaping mind-contamination would not appear to be very good. If youthful crime is increasing, if young people betray a premature sophistication and an undue concern for luxury, leisure and excitement, and if dangerous streaks of eroticism are to be discerned in the mores of adolescents, perhaps we had better look to the movies for the explanation.....Certainly the movie is one of those pieces



of mechanism with which modern civilization abounds which has not yet been disciplined to serve the interests of character and culture." (1)

### POPULAR LITERATURE

The themes of the magazine stories do not differ greatly from the moving picture themes, neither do they differ widely among themselves. Sex love is the first and foremost theme, of course, and also the one with which we are here most concerned. The differences between stories in different types of magazines is in treatment and emphasis rather than in theme.

There is, in the magazine as in the moving picture, a tremendous opportunity to foster ideals and to heighten standards. Many magazines avail themselves of the opportunity. In stories in such magazines love is a beautiful part of the normal course of life; and the decencies of both life and love are emphasized. This type of magazine is unpopular with some sets of young people, and is read scarcely at all by men. It is likely to be regarded as milky or preachy by those for whom conventional standards are things of the past.

The magazine which claims for itself "The Greatest Newsstand Sale in the World" is one of the now-popular true-story type. It boasts a distribution (Feb., 1926) of 2,400,000 copies. On the market are many others of the same type.

As has been mentioned, the difference between this type of magazine and others is not so much in theme as in treatment.

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(1) Christian Century, Vol. XLIII, No. 31, Aug. 5, 1926.  
Editorial: What Do the Movies Do to Our Children?





To begin at the beginning, the cover picture is often of a young woman, supposedly beautiful, and scantily clad. Of course there has always been a strained difference between the ideals of art and the ideals of convention in regard to clothing. The artistic is not always conventional, nor is the conventional always artistic. But the long-standing justifications of art for art's sake, or beauty as its own excuse for being, scarcely apply to the covers of best-selling magazines. That they are not artistic will be readily granted by those who know art. And unless the country boasts a greater number of artistic people than is supposed, the magazines are not purchased by art lovers only.

The table of contents advertised for one popular magazine is as follows: I Married for Money, and Now--; The Secret Shadow; He Cannot Forget This Secret; I Hated My Husband Until--; The Cast-Off Wife; Was I Too Hasty?; Things Wives Tell; An Amazing Trick of Fate; Her Startling Excuse; Fools' Gold; I Tried to Get Even; Almost Married; More Foolish than Guilty; In Search of Love; My Punishment; Don't Ever Tell My Daughter!; Love is All that Counts and Yet--.

The stories loudly proclaim a moral--all too loudly for either practical or artistic purposes. The villain is punished, other villains reform, the good and virtuous are saved for years of happiness. Critically one does not deny the inevitability of such outcomes in life, but the eventual outcomes in life are not so swiftly retaliatory. These stories purport to idealize love. In them is nothing on which the



objector can place his finger and say "This is wrong."

They even use scripture texts! But the unhealthiness of them is in the emphasis upon indulgence, selfishness, carelessness. The wrong-doer is punished, yes; but the memory that lingers is of the wrong; and the attraction of the stories is in their morbidity and their long-dwelling upon conduct best not dwelt upon at all.

They are unhealthily introspective, self-pitying, melodramatic. The heroine contemplates suicide instead of trying to find a healthy way out of her difficulties. The hero arrives in the nick of time and so alleviates the consequences of sin.

Even the style of these stories cries loudly of their quality. Perhaps it is quibbling to notice grammatical errors. Many a word powerful for good is ungrammatically spoken. But here the little flaws suggest a general laxness of thought.

A magazine of higher literary and artistic merit than those discussed is one which specializes in publishing sections censored out of writings now considered more or less as "literature". If this keeps in the hands of literary critics its effect may not be widely detrimental. A subtlety of wit and an artistry of style may protect it from the mass of readers--or may protect them from it. But that seems hardly probable, so great is the appeal of vulgar outspokenness after a long and prudish silence, unbroken by scientific and idealistic treatment.



Still other magazines are quite frank in admitting their purpose to say what is best unsaid. They do not flaunt a flag of morality and so sail under false colors. Because of this their circulation may keep within a smaller limit; but also because of their honest freedom from virtue they can reach a multitude of minds to which the half-concealed has no charm.

"Mr. Frank Kent took a venturesome journey last summer into a hitherto terra incognita--the 5000-inhabitant towns between the Baltimore Sun office and San Francisco.....Here is his testimony: 'Between the magazines and the movies a lot of these little towns seem literally saturated with sex..'"

"well, what is to be done about our new literature? It is Mr. Kent's belief that, if its spread is not checked, it will be possible in another year or so to say of the United States one of the worst things that can be said about any nation--'That its people are steeped in dirty literature.'"(1)

Though not so popular as magazine literature, a more artistic type of literature must be mentioned--the dramas, novels, and short stories which are admired by the educated for their artistic merit,--admired first, then idealized, perhaps, or taken for-granted as to content as well as form--then possibly emulated. Because the literary artist wishes to portray life as it is, he makes the striking feature of his literary effort a sex difficulty. The young person reads it, thinks "This is life" and proceeds to live.

Of the place of magazine advertising in sex education, and incidentally of bill-board advertising, little need be

(1)Atlantic Monthly, Mch.1926.Villard, Oswald Garrison: Sex, Art, Truth, and Magazines.





said. Its boldness and frank suggestions makes its contribution obvious. We must grant that many advertisements associate femininity (occasionally masculinity) with beauty and refinement. But one questions: Is the beauty-and-refinement emphasis placed upon the object advertised or upon the ideal feminine character?--Or merely upon an ideal of feminine physical beauty?

Beside the type of advertising in which there is an attempt at the artistic, there are the innumerable advertisements in both good and bad magazines, in which the chief appeal is either directly or indirectly to sex interests. Some are actually pernicious; others, it is hoped, are not. All manner of advertisements are accessible, in all manner of magazines, and one need not look far to find bases for opinion regarding their worth. The only hope concerning some forms of advertising is that they are either so absurd or so commonplace that they go unnoticed, or at least are not taken seriously.

The comic sections of the daily and Sunday papers, while often apparently innocent in their fun and harmless in their effect, are usually cheap in their dealings with sex love. Some "funnies" of long-standing portray domestic unhappiness week after week, as if it were a joke. It may be that funnies are usually too absurd to be taken at all seriously, and so are harmless. But for years a large proportion of the American public has been amused at deceit, trickery, irritability. Whether there is any connection between subtle suggestion and divorce court activities remains for psychologists to determine.



On the other hand must be granted the possibility of ridicule as a means of discouraging the undesirable personal qualities gaudily proclaimed in the comic strip.

Besides the family-quarrel funnies there are those in which younger people engage in deceit, disobedience, and light loving for amusement. In these there is not even the possible healthy virtue of ridiculing the undesirable situation; one character at least is likely to be a cute girl or a dashing youth whose adventures are followed by sympathetic young readers.

The following newspaper article gives the opinion of a well-known leader in education:

"When the irate wife of the comic supplement breaks a vase over her husband's head, is the situation funny?

"Professor C. E. Rugh of the education department of the University of California answers an emphatic "No." Taking exception to the statement made by Dr. Garry C. Myers, a lecturer in child psychology who claims the comics are "universal play" and as such are a valuable factor in child education, he says:

"'In current social confusion we seem to have lost any desire to develop standards or criteria for discrimination: our comic supplements and our motion picture comedies are simply examples of this. The worst aspect of the traditional comic attitude is its wrong view of sex and social relations. Fortunately, life is not nearly as vulgar as it is pictured; and this willingness to be amused by the discomfiture and mistakes of others is humor of a very bad sort.'





"One of the biggest problems facing educators today, according to Professor Rugh, is the necessity of developing standards of humor among young people. This might well be done by a study of funny papers and slapstick comedy, with a view to keeping the humorous elements and eliminating the mistaken humor, he says.

"It is the interesting capacity of an individual to draw the line between wit and humor, and to differentiate a type of humor which is a release from the world and one which profanes things of real value, which makes him a person with a sense of humor or one with a warped perspective," Professor Rugh concludes." (1)

As exaggerated as the funnies, but without the saving elements of fun and ridicule, are the newspaper accounts of scandal and crime in which, directly or indirectly, unsocial and unwise acts become glorified. While the theory is that only editorials are intended to influence opinion, and news to give facts, it is safe to say that news influences opinion more than editorials. And the flavor added to the facts, or the color with which they are touched up, are elements to be carefully studied and controlled by those who would have children grow up with the ability to "think straight" on personal relationships, and on social, political, and economic situations.

On the other side of the newspaper question, some papers attempt to make a helpful contribution to the solution of sex problems, by maintaining a department in which a motherly, or big-sisterly person receives letters from young

(1) News item in Berkeley Daily Gazette



people vexed with questions of conduct, and answers these letters either personally or in the columns of the paper. Where the person in charge of such a department is wise, it is probably a helpful undertaking. Perhaps not only those who write are helped in their thinking and acting, but also those who read the columns and have, though they do not mention it, similar problems of their own. The danger of such columns lies in their becoming melodramatic, or in their exciting interest in conduct-experiments which might not occur to some children if they did not read the columns.

#### POPULAR MUSIC AND SONGS

As with many cheap magazine stories, so with many cheap songs--it is difficult to put one's finger down and say, "here, this is bad; it must not be circulated." On the other hand, some modern popular songs contain a phrase here and there that leaves little doubt as to its intention. This is an age of 'honesty' about sex; but in no other phase of education does honesty need to mean a carelessness with, nor a degrading of, the subject. Rather than indicate particular songs and music as examples of undesirable words or rhythm, the writer proposes this: Let any reader who is conscious of his own reactions listen to popular jazz or to a few popular songs, with his tastes and trained controls released, and see what happens. It is then possible to estimate what happens to the boy and girl who have no tastes and trained controls, or who have them chronically relaxed. --Though perhaps the boy and girl become blase, thru satiation, to much th t is significant to the adult.



Opinions differ as to the function of tune in impressing words upon the consciousness. A tune makes the accompanying words easier to remember, and words make a tune easier to remember, so that the combination of bad words and music is doubly dangerous. However, it is sometimes claimed that altho words are hummed or sung, they are not thought, in connection with a tune--that they are only incidental to it. This may be true after a song is worn-out, but surely when it first appears its words are read with interest. It is a consoling thought to critical adults that young people sing their songs and "think nothing of them." But it is difficult for adults to believe that young people can hear their music and neither feel nor act in response to it.

#### CAMP FIRE GIRLS

The extent of the sex education done by the Camp Fire Girls is difficult to determine. In literature from the national headquarters there seems to be but little definite provision. The following requirement, for example, is vague, and only suggests that in the absence of proper instruction at home the girl be given such instruction thru her Camp Fire Leader.

"The girl should know the care of the eyes!...(other health knowledge)...."She should know those intimate things which careful mothers tell their daughters about the personal life of women. She should also know the simple rules of etiquette..."

Sex hygiene intelligence should be co-developed with all other hygiene intelligence. But to place its importance be-





side that of etiquette and of knowledge of table service seems to be an undervaluation. However, the pose and dignity coming from a knowledge of etiquette by no means fails to contribute to stability in sex life.

This last statement suggests a conclusion as to what, in general, Camp Fire is doing. While it does not directly emphasize sex instruction, all that it does emphasize contributes to sex stability and intelligence. Work, Health, and Love are the key words. Devotion to work consumes the leisure time so deadly to mental health. Glorification of work sets ideals for which to labor. Striving for general health is one of the surest roads to sex health. "Camp Fire girls consider health a sacred thing" (1); and "healthy girls have healthy minds." (2) And the idealization of love, as girls are ready to comprehend it, is a protection against the abuse of love's expressions.

As the Book of the Camp Fire Girls states: "the Camp Fire program is habit building, and wholesome habit building is character building." (3)

The Law of the Camp Fire is to:

Seek Beauty  
Give Service  
Pursue Knowledge  
Be Trustworthy  
Hold on to Health  
Glorify Work  
Be Happy.

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(1) Book of the Camp Fire Girls, p. 7

(2) Pam: Is Your Daughter a Camp Fire Girl?

(3) Book of the Camp Fire Girls, p.9.



This Law obviously places emphasis upon interests and characteristics which lead away from all unhealthy sex activities, mental or physical.

A pamphlet, Is Your Daughter a Camp Fire Girl?, quotes a father as saying, "it does me good to see that my girl has learned that girls can have a good times with girls." Of course this helps to satisfy the demands for companionship at a time when girls may be unwise in their selection of friends from among boys. It also makes a girl a better friend to boys when she does have friends among them. A girl who is a good friend of girls in all healthful and happy ways is more likely to be a really and permanently good friend to boys than one in whom other girls find no reassurance and joy.

The pamphlet above quoted contains a group of stories of three girls who were freed from undesirable characteristics in their Camp Fire contacts. These do not purport to be illustrations of the development of sex controls. But the girl who is self-conscious, disagreeable, or blundering, is at a disadvantage sexually. She may be unattractive to boys, drifting, in her loneliness, into unhealthy brooding, or she may seek undesirable companions. On the other hand, the girl with poise, with self-controlled energy, is blessed with a healthful group of friends.

The difficulty in determining the sex education in Camp Fire, aside from the general possibilities mentioned, is that there is endless opportunity for guardians to instruct, advise, and to guide. What is done locally in this respect can not be determined. It is possible that an older woman,





though she do absolutely nothing direct toward sex instruction may, if she is wise, stabilize the sex life of the girls with whom she comes in contact. This is one of the chief hopes for the success of Camp Fire in sex education helpfulness--that the women who are guardians will be wise and discreet and kind, and generous with their best thought and intelligence, and aware of their opportunity and responsibility.

### BOY SCOUTS

Communication with the national Boy Scout headquarters does not bring anything very definite about the work in sex education, other than the statement that "the only publication issued by the BOY SCOUTS OF AMERICA dealing with sex education of parents and children is the small book entitled 'Rovering to Success,' by Sir Robert Baden-Powell."

Apparently the Boy Scout organization has no definite sex education program, but here, as in the case of the Camp Fire Girls, no one knows how much helpful education and constructive suggestion is being done by the leaders of boys groups--leaders who understand boys' problems and answer their questions intelligently and sympathetically. Like the Camp Fire Girls, it is an organization in which the leaders have great opportunities.

Boy Scouts, also, is an organization which helps to make use of leisure time, and which encourages abundant out-of-doors activity, both of which are among the chief means to wholesome sex life.



## THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

An inquiry as to what the Young Women's Christian Association is doing in the field of sex education brought a fruitful letter from which the following encouraging statements are quoted:

"The Association has always had a physician or physicians on its staff, (though there is a vacancy at the present moment). These have been part of our program of Health Education. This education did not make a particular focus on Sex Education, though it majored on the larger subject of health. At our National Convention of 1913 held in Richmond, Virginia, there was appointed a Commission on Social Morality. In that Convention, Dr. Richard Cabot of Boston gave a series of addresses called "The Consecration of the Affections." These are published by The Woman's Press. Under this Commission on Social Morality, a number of women physicians were engaged to do lecturing in the colleges and in local Associations as engagements could be scheduled for them. They did a superb piece of work. Among them were Dr. Mabel Ulrick, Dr. Mary Noble, Dr. Clelia Moshier, and others. Several of Dr. Moshier's books are published by The Woman's Press.

"During the war, under our War Work Council, an outstanding piece of work was done through the International Conference of Women Physicians called together under the auspices of the Young Women's Christian Association,.....

"At the present time we have a Commission on Family Life....."

Much of the work of the Commission on Family Life is upon problems connected directly or indirectly with sex



education. Wherever the Commission succeeds in arousing interest in the family and in parents' responsibility to children, it is also arousing interest in sex education, in its broader sense and in its more practical implications.

The letter quoted above does not say anything about the work done by individual workers and local secretaries. It must be true that in many communities a wholesome influence upon the girl results from her contact with the type of woman who is a Y. W. C. A. worker. It is to such women that some girls feel they can come with their questions which arise directly or indirectly out of sex problems. It is such women who are devoting their lives to sex education in the broader sense--not to giving instruction in sex physiology, perhaps--but to establishing ideals, spiritualizing all of life, and providing social, recreational, and athletic activities which conduce to healthy sex life.

Besides such books as Dr. Mosher's Woman's Physical Freedom, the Womens Press has published books which, while not purporting to be for the purpose of sex instruction, nevertheless are educative toward finer sex life. Such a book as Ceremonies of Common Things glorifies Life's little duties and pleasures; Christ in the Poetry of Today increases spiritual appreciations; Life and I and Potters and Tippers help to solve a girl's problems, including her sex problems (e.g. chs. on Boys and Girls, Life and I, p. 56-58; and Of Men and Women, Potters and Tippers, pp.37-40.) Saints and Ladies increases respect for womanhood and pride in the strength and reliability of feminine powers.





No one, not even the Association itself, knows in how many cases it has protected girls from undesirable sex education merely by providing a place to which they can come in a strange town, persons to whom they can go for advice, and decent social contacts.

### THE YOUNG MEN'S CHRISTIAN ASSOCIATION

The only definite information obtained concerning the work of the Young Men's Christian Association in sex education is a list of Association publications. This includes, in its classified list, eleven books under the heading Sex Education and Hygiene. Of those books, the ones which have been examined by the writer are included in the bibliography of this paper.

This list bearing specifically upon the subject of sex education by no means represents all of the helpful effort made by the Association in its publications, for every book that occupies the mind with healthy ideas and stimulates to high ideals is also a contribution to wholesome sex life.

As with other national organizations, it is impossible to estimate what the Y. M. C. A. is doing locally toward sex education. Wherever an intelligent man, devoted to the ideal of splendid manhood, comes in contact with boys and young men in their sports and in their reading and occupations and personal problems, there sex education in some degree takes place. The value of it and the extent of it depends upon the wisdom of the man. It is assumed that such helpful contacts are made thru the work of the Association.



THE AMERICAN SOCIAL HYGIENE ASSOCIATION  
AND OTHER PUBLIC AGENCIES

The American Social Hygiene Association is an organization the express purpose of which is to dispense information and to support activities conducive to a more healthy sex life throughout the nation. The following is quoted from one of its Bulletins: "A membership, non-profit corporation with no capital stock, dependent entirely on voluntary subscriptions for funds, which stands for the conservation of the family as a social unit."

Its publication, the Journal of Social Hygiene, published monthly (except July, August, and September) is the leading source of information in the field of social hygiene. Members receive the publication, and such pamphlets as they desire, without charge. For non-members there is a subscription price for the magazine, and other publications are priced according to cost of printing and shipping. The Journal has a circulation of 3,200. The type of its contents is indicated by the following titles chosen from 1926 issues: Homemakers of To-morrow; Sex Experiences of Boyhood; Problems of Delinquency Among Girls; The Public and Social Hygiene: Confessions of a Typical Lay Bystander; Causes Underlying Sex Delinquency in Young Girls; Early Marriage and Happiness. The Table of Contents of the January, 1927, number is: The Working of County Dance Hall Ordinances in Wisconsin; How Follow-up Aids in Maintaining an Effective Syphilis Clinic; Social Hygiene and Public Health; The





Eugenist on Early Marriage; Editorial; Social Hygiene Bulletin (containing Social Hygiene and Notes, Association Notes, Book Reviews, and Social-Hygiene Bibliography.)

"Any man or woman who believes that the principles of social hygiene should be advanced in every way consistent both with established procedure and with new methods which give assurance of promoting sound social health, is eligible to apply for membership."

The Association "co-operates with governmental and voluntary organizations all over the world." State and local organizations aid in getting closer touch with small groups and individuals. The organization is interested in elimination of venereal disease, idealization of home life and parenthood, sex instruction for children and adults, clean amusements, and other phases of social relationships which contribute to a better society.

Departments are as follows: Public Information, Educational Measures, Protective Measures, Legal Measures, Medical Measures, Library, and Publications.

In regard to the Department of Legal Measures: "This department furnishes expert opinion on the forms of laws relating to social hygiene and the best methods of administration for their enforcement. It will make an impartial survey of a community with particular relation to prostitution conditions. The department will assist individuals or groups to secure the passage of better laws and to bring about better law enforcement. It will endeavor to prove to the officials of any community that adequate law enforcement will



reduce prostitution and the resulting venereal diseases." (1)

Some of the publications recommended by the Association are listed in the bibliography of this paper (see esp. p. 85).

The Association publishes an extensive Summary of the More Important Achievements of 1926, including more than forty activities--public information, educational, legal, protective, medical foreign. Two of the educational activities of special interest here are:

"Preparation and distribution of tentative outlines for series of lectures to freshmen, sophomores, juniors and seniors, <sup>which</sup> have been sent to 200 universities and colleges which have appointed social hygiene committees to cooperate with the Association."

"Outlines of material have been prepared for integration in the subjects of biology, psychology, sociology, education, physiology and hygiene, physical education, domestic science, and literature. These outlines have been built up with the aid of the college committees and each section has been sent for critical study to approximately 100 selected educators in that field."

The Association circulates motion pictures, slides, and exhibits, but these are of greatest value only when handled by a teacher or lecturer adequately prepared to present them to an audience or group of students. The leader's chief responsibility is to see that the right mental attitude and the desired respect is maintained, and to answer questions where misunderstandings might arise.

Other agencies dealing with social hygiene are the United States Public Health Service, and state and local social

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(1) List of Publications of the Am. So. Hy. Ass'n. etc. p. 3



hygiene societies. The United States Public Health Service publishes a catalogue of Educational Material. As in the case of the American Social Hygiene Association, complete lists of publications will be sent on request, and from the Public Health Service many of the publications may be had free upon request.

### SEX EDUCATION IN THE SCHOOLS

The sex consciousness of the high school student is suggested by the remarks of the freshman girl who came home, during the first week of school, with exclamations something like these: "Oh, Mother, the algebra class is keen! I sure do like that class....Mother, there are sixteen boys in algebra, and only five girls....mother, one of the boys kept throwing paper at me during the whole class today."

How well the boy or girl can meet the situations arising out of the natural sex consciousness depends primarily on the sex education, in the inclusive sense of the term, that he or she has received up to the time of the high school years. But since so many come to high school untrained, some help may come from sex education during the high school years. What has been done in the schools is indicated in the following information:

Of 12,025 high schools sent a questionnaire regarding sex instruction, 6,488 replied. Of those replying, 1,633 reported giving emergency sex education, that is, "through lectures, occasional talks, sex hygiene exhibits, pamphlets, etc."; 1,005 gave integrated sex instruction "incidentally in the subjects of the regular curriculum"; 3,850 gave no sex education. If the reports are representative, two-fifths





of the schools questioned are attempting sex education; if most of the schools not replying are making no effort., one-fifth of the high schools are undertaking such instruction. Principals seem to be generally agreed as to the need; and more than three-fourths of those replying "state that the work has fully met their expectations." The integrated instruction comes largely in the first two years, because the courses to which sex instruction is incidental (biology, botany, zoology, general science) are freshmen or sophomore subjects. But other tabulations show that only 32.3 per cent of the schools offering biological sciences report using them for sex education; 16 per cent of those offering physiology and hygiene, and 5 per cent of those offering home-making give sex instruction through them. "Apparently a large majority of the teachers of these subjects fail to realize that these subjects can include this instruction, or they consciously exclude or avoid it."

This last statement is a sad indictment against our high school teachers. Integration of sex instruction with other courses is in many ways the most desirable method of teaching it. Such a method makes sex a part of other aspects of life, not giving it an unhealthy over-emphasis. Such a method co-ordinates sex idealism and sex-right-living with all right-living. It puts sex instruction in an incidental position where the pupil's self-consciousness will not interfere greatly with his assimilation of facts. The difficulty with "emergency sex education " (described above) is that it emphasizes sex as a special subject; and temporary



separation of boys and girls for such instruction increases self-consciousness.

Quoting further from the Bulletin used as a source for the foregoing information: "To give sex instruction requires mental maturity, a personality that is always respected, poise, sanity, sympathy with adolescent boys and girls, an accurate knowledge of the facts and ability to present them impersonally, unimpeachable character, and great tact." (1) Many of these requirements apply to the teaching of any subject, but the lack of them does not involve such possibilities of unfortunate consequence in any subject as in sex education. And the "accurate knowledge of facts" is a knowledge not possessed by many teachers, though there is an encouraging increase in opportunity to secure the facts in college and university training.

The following Conclusions are from the Bulletin entitled The Status of Sex Education in High Schools:

"1. From the number of attempts in the field of sex education, experimental in character because of the absence of standard content or methods, and from the expressed attitude of high-school principals, there appears a rather widespread belief that sex education is needed.

2. Among the various States there is no uniformity in the ratio of schools giving sex education to those not giving it.

3. The West has apparently progressed somewhat further in developing sex education than have other sections of the country.

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(1) Edson, Newell W.: The Status of Sex Ed. in High Schools, V.D.P., No. 69, U.S. Pub. Health Service, 1921. pp. 8-9





4. Not all school subjects are equally adapted to serve as media for sex facts. There are, however, some phases of sex education which can be handled normally as part of a particular subject or of several subjects. Moreover, a wide variety of subjects may serve for presenting at least one phase of sex education.

5. The biological sciences, because of their frequent dealing with sex and reproduction in plants and animals, furnish the readiest vehicles for sex education. On the other hand, sociology, physiology and hygiene (which in its fact content is mainly giological), and physical education are possible avenues of approach, though few teachers are taking advantage of these opportunities.

6. Sex instruction is probably given early in the high-school course because the subjects including it happen to be taught then, rather than because of a conscious plan to give such instruction when it is most needed, in early adolescence.

7. There is marked approval of integrated sex education on the part of principals and a feeling that what instruction has been given has met with success.

8. Emergency sex education (i.e. special lecture, pamphlets, exhibits, etc.) has less approval than sex instruction given as a part of regular subjects in the curriculum.

9. There is apparently as yet no marked realization on the part of principals that sex education should include both instruction and guidance in matters pertaining to the relationship between the two sexes.



10. An exchange of experience among the different schools would undoubtedly allow many well-qualified teachers who are holding back now for lack of knowledge of method to go ahead with sex instruction and guidance." (1)

A difficulty in the way of sex instruction in the schools is that such instruction is usually considered inadvisable for mixed classes, and in the high school classes boys and girls are meeting together. A division for the purpose of sex instruction gives that particular section of the instruction over-emphasis. However, some educators now hold that such biology as should be taught in high school can best be given in mixed classes, and that such personal hygiene as is needed may be given in the physical education classes in which boys and girls meet separately. The difficulty was overcome in one high school in which the science classes were divided for the second semester, the boys meeting for features of science especially useful or interesting to them, and the girls for household chemistry, for example. As the semester passed, the general science course arrived at the biology sections, and the division was already naturally made, for separate sex instruction. In this particular instance the instructor of the girls reported an attitude of earnest interest and respect on their part.

An attitude toward the school's responsibility which would oppose sex instruction as a moral-training undertaking was expressed by Dr. Henry Suzzallo, ex-president of the University of Washington, speaking to the Oregon State

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(1) Edson, Newell W.: The Status of Sex Ed. in High Schools, V.D.B. No. 69, U.S. Pub. Health Service, 1921. pp. 8-9



Teacher's Association, Portland, Oregon, December, 1926.

"The school is an institution preeminently devised to deal with intellectual things. The average critic of our schools expects them to do things they were never designed to do. He expects them to develop triple-A high moral characters, which is primarily the function of the home and the church." This increases the burden of the home and the church, both of which have failed so far; but even this outlook does not relieve the school of the responsibility of teaching facts of sex hygiene and control, which, it is hoped, would go a long way toward raising ideals in conduct.

Among reasons for lack of success in sex instruction in the schools, the Bulletin already quoted (see footnote p.37) gives the following:

From within the school: Teachers not trained, teachers of wrong personality or attitude, segregation of sexes difficult, material lacking, instruction not properly organized, instruction too irregular, given no fair trial.

From outside the school: Parent opposition, disapproval, or indifference, public opposition or indifference.

None of these, it will be noted, justify a giving up of the efforts to provide sex instruction. They are all objections which may eventually be overcome by increased education and improved methods.

One authority points out that sex instruction is fundamentally different from all other instruction. In teaching any other subject, the purpose is to concentrate interest on the subject. In sex instruction the aim of the educator is to decrease interest in the subject. This





is another reason why sex instruction can not be placed in the schools beside other subjects, must not be presented as such, but must be integrated in biology or other appropriate courses. The facts are not of so much consequence as the attitude of mind, and this latter can best be trained in the home, and should be supported by the controls of morals and religion.

As in the case of other organizations, it is impossible to estimate the helpful contacts that may be made informally in the friendships that sometimes exist between teacher and student. Neither can be estimated the good results in sex life that may accompany general improvement in health and conduct due to the instruction and activities of the school.

#### THE PUBLIC LIBRARY

In most communities large enough to support a public library the librarian can not know the children's personal needs intimately enough to give individual attention to distribution of reading materials as needed.

But unconsciously and indirectly the librarian is contributing to the child's sex education through the books circulated. There may be absolutely no sex instruction, as such, in any book read by a child during a year; but from the books that he does read he may be gathering ideas, building up ideals, that direct his sex thinking and influence his sex conduct.



## PART II

THE CHURCH IN COOPERATION WITH OTHER ORGANIZATIONS





## THE CHURCH AND MOVING PICTURES

The moving picture industry presents a bold front.

Faced with the question "What can the church do about them?" a natural answer is "Nothing." They seem to have established themselves permanently in modern habits. An organization so efficient, so extensive, with such display of extravagance, suggests power. But, after all, the whole picture industry is dependent upon public taste. If public taste changes, so will the movies. But public taste is largely controlled by the movies--so much so that other agencies feel helpless in the face of it. But the public may begin to get "enough", even of moving pictures--in fact, there are some indications of dissatisfaction with the common movie program.

Always there must be opening wedges. When the church, or any agency co-operating with it, takes steps to train public taste, it is encouraging better pictures--better not only morally but also artistically.

A minister (1) who has given much thought to the moving picture problem is hopeful that the picture companies are increasingly aware of changing public demands. The fact that an extensive Western company recently released its assistant managers is indicative of an ebb in the popularity of moving pictures as intriguing entertainment. Interest waxes and wanes, and perhaps moving pictures of the long-popular quality have had their day. If so, now is the appropriate time for the church and cooperating organizations to use their influence. To maintain popularity, the pictures

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(1) The Reverend M. Laurence L. Cross, Berkeley, Calif.



will have to get either worse or better. An encouraging word comes from the Ladies Home Journal: "The movie got a strangle hold on us because it had the advantage of speaking the only universal language, the language of the eye. But the public is rapidly getting a strangle hold on the movie. The industry knows it and is recreating itself." (1)

Censorship as sometimes practiced has its difficulties. The Christian Century editorial previously quoted says: "Censorship may or may not solve the problem. It is a dangerous weapon which creates almost as many problems as it solves. A family censorship in behalf of the children may be the most fruitful preventative against this mind poison just at present." (2).

The suggestion of family censorship opens one possibility for the church; that is, education of parents to cultivate the tastes of their children in regard to moving pictures. In some families children do not go to movies at all. This is the safest assurance of freedom from corruption of tastes and interests. But this is possible only where the resources of the family are sufficient to offer interests and enthusiasms that excel the movie attraction. The urge to do as thy other children is stronger than the urge to follow the family plans.

What the church can do is best illustrated by what one church has done. In Berkeley, California, Mr. Laurence L. Cross influences the moving picture program in a way that is practical for the theater as well as successful in the control of what is put before the children.

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(1) Ladies Home Journal, editorial, Winter, Alice Ames: Taking the Movies into the Community.

(2) Christian Century, Aug. 5, 1926, ed. What Do the Movies Do to Our Children?



On Friday Mr. Cross gets from the neighborhood theater the film which is to be shown in the children's matinee on Saturday afternoon. With a machine in his own office he runs the film. Then he cuts out bad titles, profanity, shooting, highly emotional scenes, close-ups of love-making, and any other parts unnecessary for children to see. Omission of such parts do not interrupt the continuity of the play. Usually they are inserted to amuse, excite, or emotionalize the audience. Pictures are made in episodes, and sometimes a whole episode can be deleted without interrupting the continuity of the play. If necessary a new explanatory title may be inserted. The organist is asked to omit jazz selections. Ushers in the aisles keep an eye open for undesirable conduct, but little supervision is needed.

After the film has been used, the critic again cuts and pastes so that it is in its original form.

Thus the community has one show a week to which parents, who must send their children, can send them with some assurance that the children will not see quantities of undesirable action. The advantages to the theater are these: The picture has had intelligent criticism by the minister, consequently parents are more willing to send their children to the theater than if the usual picture for the general public were shown. While theaters can not advertise in the schools, the church can advertise there; thus the church sponsorship opens a new avenue for advertising. Parent-Teachers' associations and women's clubs are more ready to admit a church-sponsored picture to the community than the usual commercial production.





Since there seems to be a waning enthusiasm on the part of the public for pictures, the theaters are sensitive to such advantages as those just mentioned. This, then, is the strategic moment at which the church should manifest its interest in this form of public amusement, and give its assistance in determining what is a decent picture, and what pictures are, tho not didactic, at least reasonably harmless entertainment.

In the Educational Screen (referred to below) a section entitled The Pictures deals with the place of pictures within the church, and reviews church films. But the picture in the church is not the type with which we are primarily concerned here. Many churches are not equipped for showing pictures satisfactorily, some do not want pictures, and in any case the number of children and young people reached by church-shown pictures is small compared to the number seeing the commercial showings. However, an experiment tried in a group of New York churches, by the Federal Churches of Christ, showed the average attendance to increase over a third with the showing of selected film sections illustrating Bible history. Following the experiment, Mr. William E. Harmon gave \$50,000.00 to be used in working out wholly religious pictures, and the Religious Motion Picture Foundation was organized, purposing to supply churches with moving pictures "that should be genuinely moral and religious without having denominational bias." (1) The Federal Churches of Christ "have set themselves to work out: Bible, religious biography, world friendship, church history, religious

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(1) Ladies Home Journal, ed. Winter, Alice Ames: Leading the Movies into the Community.



teaching, miscellaneous inspirational messages. So churches are making an appreciable attempt to tie the movie to its higher responsibilities." (1) These do not contribute directly to sex education, but all that is good crowds out something that is bad. If not a contribution to, at least they are a protection against, undesirable sex education.

A source of helpful suggestion for church workers, religious educators, and parents is the magazine, The Educational Screen (2). A section of the magazine, entitled The Film Estimates, contains brief reviews of plays (the February, 1927, issue, for example, lists 58.) Following the name of the play and the review are three columns in which are decisions regarding the advisability of the play for three groups of spectators, for example:

	For intelli- gent adults	For youth 15-20 yrs.	For children under 15 yrs.
Name of play			
Review or comment	Perhaps	Doubtful	No
Name, etc.	Hardly	YES	Very thrilling
	Rubbish	No	No
	Passable	Passable	Harmless
	Above average	Good	Doubtful.

In the column for children under 15 there are, out of forty-nine comments (not all are commented upon), twenty-seven "no's", one "By no means", and one "Good." Other comments, for example, are "Very thrilling," "Harmless",

(1) Ladies Home Journal, editorial, Winter, 1926: Taking the Movies into the Community.

(2) published monthly by The Educational Screen, Inc., 5 So. Wabash Avenue, Chicago, Ill.





"Passable", "Perhaps". In the column of comments for young people (age 15-20) there are three "Good's", two "Excellent's", one "Yes"; most of the comments indicate doubt, and some are positively unfavorable. These facts indicate that the general run of films, as judged by "a national committee on current theatrical films" is not desirable entertainment for children and young people.

The Ladies Home Journal editorial, mentioned above, quotes Rev. George Reid Andrews: "There are three lines of action open to the church, it seems to me: First, do nothing--the hands-off policy. This is unthinkable; a subject of such vital concern to so many people cannot be foreign to the church. Second, line up on some legal censorship bill and work for effective legislation. Personally I believe that the less legislating we do in regard to art, education and religion the better for civilization when viewed in true perspective. Such a course is not constructive and brings its own Nemesis. Finally, we can throw the weight of our influence on the side of those persons and groups, especially inside the theater, who are working for better things. This course recommends itself to us for fair trial and I believe it will prove effective in application. The best reformation is always from the inside out and not from the outside in." (1)

#### THE CHURCH AND POPULAR LITERATURE

The church's opportunity in regard to popular publications is mainly to control quietly. Censorship too often merely popularizes the censored publication(1).

(1) see note 1, p. 44

(2) At. No. 1886, Willard, O. and Garrison: Ser., Art, Truth, and Magazines, p. 397



Mr. Villard cites an instance of authorities indicting three newsdealers for distributing vulgar magazines. The dealers were convicted, with the sentences suspended after they promised to discontinue distribution and sale.

It is to be hoped that there are newsdealers, thoughtlessly selling undesirable magazines for profit, who, if appealed to with pleas for decency and community co-operation, would clean their newsstands. Mr. Villard is reassuring in his statement: "Much can be done by quiet influencing of newsdealers, through local committees, in the direction of better wares." ((1))

By getting at such sources can the church best accomplish its end. To educate public taste in magazine reading is nearly impossible, for the church in its educational undertakings reaches few whose taste turns to the objectionable publications. However, in every church, there are children who will be attracted, sooner or later, to the cheap literature if their taste is not trained to something better. Therefore, parents must be aware of the need to begin early in guiding the tastes of their boys and girls in reading.

Mr. Villard suggests that the "snappy story" and "true story" groups are "passing phases of a post-war period." But at the writing of this paper, a year later, newsstands do not testify that his hope is being rapidly realized--if one may estimate popularity by display. Neither is his hope supported by the fact that a certain magazine which he reports as claiming a circulation of 2,000,000 now boasts 2,400,000. However, there is still hope of natural developments toward improvement.

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(1) See note 2, p. 45



As with taste in magazine reading, so with comic strips. The chief hope is in educating parents to direct the taste of their children by providing good reading from the beginning, and by creating a distaste for undesirable materials.

Newspapers, with their lurid lines on crime, are a difficult enemy, for the power of the press is behind them. But if there is any power greater than the press, it is the public, particularly the public with money. Unfortunately for the church, in many of its reforms, the local organization has little money to use. Where there is the rare combination of religious devotion to ideals and money or political influence--there we may hope for newspaper reform to function. If it seems that the church is soiling her hands in political or financial competition, let it be remembered that some Goliaths are best slain in their own game, even tho the weapons used are more humble than their own.

Meanwhile, there is hope, vague tho it is, that patient attempts to train preferences will eventually produce results in newspaper reforms. The church does not have to depend entirely upon itself, for there are people entirely outside church circles who stand strongly against the morbid emphasis, the inaccuracies, and misrepresentations of the newspapers that cater to public taste which the newspapers themselves have helped to deprave.

#### THE CHURCH AND MUSIC

It is impossible to say to the child "This song is bad; you must not think of it," or "This music is not good; you must not hear it." Music, and the words with it, are in





the air. One picks them up--even without a radio. They are played at dances and hummed and whistled on the street. Everyone must hear them. One may become so used to them as to be impervious to their effect. But a more desirable way to become impervious is to be sufficiently with, and fond of, good music to make the bad seem what it really is--flat and empty and worthless. The love for melody and rhythm can be satisfied better by good music than by bad.

The church can offer good music in its services, can supervise the choice of music for young peoples' dances, can prepare musical programs. But even doing all those things it can not compete with the victrola, radio, public dance hall, and street. Competition must be carried on at home. Although the child is not at home as much as might be desired, at least he is there more than he is in church. The taste for good music must be given there; the desire for good music must be satisfied there. This does not necessarily mean music lessons, desirable as they are. It is possible to enjoy, even if not to express, and children can learn to like good music, even if they can not learn to make it. Music lessons are beyond the financial means, often. But many homes have victrolas or radios, even if finances do not justify such possessions. These can be made a method of creating right preferences and enjoyments in music. The ultimate problem, of course, is how to get the parents trained to guide the choices of the children. Again we come to the conclusion--do what can be done with the present generation of parents, and with the present generation of children; hoping



that each generation of parents will consist of an increasing number of those who are intelligent and reverent.

### THE CHURCH AND CAMP FIRE

One program thru which the church can indirectly do work in sex education is that of the Camp Fire Girls. The practicality of that program is that it may be adapted to the needs of the church, or, if not adapted as a whole, it may be used in part. Its possibilities for the kind of activity and training that leads to wholesome sex life are discussed in the section, The Camp Fire Girls (see p. 19).

"It should always be kept in mind that Camp Fire is a program for girls' work and play and not an organization; that it maintains a minimum of organization with a personnel only sufficient to present this program. It has no desire to add to the organized activities of our present social system. It serves its full and legitimate purpose if it enriches those organizations now in existence." (1)

There is no better recommendation of Camp Fire as a helpful church activity than a letter from Dr. Norman E. Richardson, parts of which are:

"Camp Fire....fits into the organization of the Church school without violating any of the fundamental principles of Church School organization. It is not necessary to organize the girls solely for Camp Fire purposes, thus increasing the number of organizations and dissipating the loyalties of the girls. The present class units of organizations in the Intermediate and Senior Departments

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(1) Book of Camp Fire Girls, p. 149.





can be carried over into the field of recreation, that is, Camp Fire can be made a supplement to, rather a substitute for, the regular form of organization.

".....The needs, interests, and capacities of the girls themselves have been the guiding principles in selecting the various items in the Camp Fire program.

".....More harm is done to young life during leisure time than this world dreams of, and leisure hours present more opportunities for building character than the church has yet realized. The church now faces the responsibility, not simply of providing formal instruction in morals and religion, but also the responsibility of conserving that instruction by providing suitable opportunities for expression. The Camp Fire program pre-empt's the leisure time of girls, thus saving them from harmful types of activities, but in addition to this, it does the positive work of directing them toward those things which are recreational in the highest and best sense. Thus it supplements not only the church school organization, but also its program of instruction. To knowledge it adds skill.

"....however...The Camp Fire program is not a substitute for trained leaders. It presents an increased demand that the Church School provide those types of leaders who can lead girls through Camp Fire into their highest and richest self-development. The Camp Fire Guardian should be loyal to her own Church, spontaneously enthusiastic for the claims of her own religion....With the ideal guardian...the girls are sure to come into a richer spiritual inheritance, for character can be formed through recreation.



"Furthermore, the Camp Fire program develops the girls within their natural environment. It does not take them away from the home, nor does it try to make them boyish. It strengthens the bonds that unite the girls to their own family circles. It looks with high favor upon domestic skill and loyalty. The three institutions that influence most deeply the life of a girl are the home, the church, and the school. Camp Fire seeks to organize the activities that naturally lie outside of these institutions and use them to create higher efficiency within these three groups of relationships.

"It can also be said that the national organization is being guided by leaders who are loyal to the conception of Camp Fire as a movement to supplement the work of the church. I believe they can be trusted to conserve the sacred interests for which the Church School stands....(Signed) Norman E. Richardson, Prof. Religious Education. (1)

Mr. I. W. Stuart, Superintendent, The Detroit Congregational Union, Detroit, Michigan, says: "As a Pastor, I consider a group of Camp Fire Girls happily meeting in a church with a noble Christian woman, who loves girls, carefully studies their needs, serving with and for them the most fortunate and the best safe-guarded girls in America. (2)

The Reverend William J. Spiegel, Church of the Holy Family, (Roman Catholic), Latrobe, Pennsylvania, writes of Camp Fire: "It gives her (the girl) valuable assistance in her effort to carry out the great charity program of Christianity. (3)

(1) Dr. N. E. Richardson, member of the Board of Sunday Schools of the Methodist Episcopal Church, and head of the Graduate Dep't. of Rel. Ed. of Northwestern University.

(2) Pams. on Camp Fire

(3) *ibid.*



From Mr. Henry Darlington, Rector, Church of the Heavenly Rest, New York City, comes the commendation of Camp Fire as church activity:

"Weekly club activities are very essential for the boys and girls of the church in supplementing the Sunday work of the church school, and the Camp Fire organization provides a wholesome program for our girls' clubs. It is particularly adapted for this because of the emphasis which it lays on the spiritual aspect of the work, which girls of today so much need, yet doing this in a natural way which appeals to them. Especially through the age when the girls are not old enough to have gained any large measure of control, Camp Fire can furnish a strong restraining and guiding influence which is most helpful in building character."(1)

From the Book of the Camp Fire Girls:

"Nowhere in the honor list of the Camp Fire Girls is there any attempt to duplicate the teachings either of the Church or of the school, but the attempt is always made to carry those teachings into practice.....awards are not made for knowing how or learning how to do any definite thing. Awards are made for the actual doing of that thing.....

"It has become the regular practice in several of the large national denominations to incorporate their Sunday School classes for girls of "intermediate age" into Camp Fires so that these Camp Fires affiliated with the Sunday School and Church serve the double purpose of keeping alive the interest of the adolescent girls in their Church organization

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(1) Pams. on Camp Fire





and in carrying out in their "between Sundays activities" the teachings of their Church and Sunday School. ...

"The Camp Fire Girls are affiliated with the strongest educational organization in the United States, namely, the National Education Association, and meets with the Department of Superintendence at each of its annual meetings. It has been adopted officially by at least one of the great church organizations of the country and is being used extensively by every other organization...." (1)

#### THE CHURCH AND BOY SCOUTS

Boy Scouts is another organization which, like Camp Fire Girls, may be correlated to the work of the church school. Troops may be organized within the church, as one of the church activities, or features of the Boy Scout program may be adopted as part of the church school program. Whether the activities are carried on in the name of church school club, or Boy Scouts, the church must apply the same means to inspire wholesome sex life--namely, occupation of leisure time and out-of-door activity. The Scout organization has the advantage of ceremony, uniform, and national organization--features which may appeal to boys where a mere local church organization would not appeal.

However, it is true that Scout troops are short-lived, and that the length of time which a boy remains a Scout is between two and three years. The church, then, must supplement the work of the Scout troops by providing some sort of program which will appeal to the boys after they have left the troop. What the church can offer that will appeal is one



of the great unsolved problems of the church school, and solution can not even be attempted here. In connection with this paper, however, this must be said; whatever the church offers, the church workers who produce a program must have uppermost in mind the sex phase of the boy's life, in all of its physiological and psychological and spiritual aspects, and must plan work to suit the need.

#### THE CHURCH AND YOUNG WOMEN'S CHRISTIAN ASSOCIATION

One of the most far-reaching and effective organizations with which the church can co-operate is the Young Women's Christian Association. The organization is, in the first place, essentially devoted to Christian ideals, and has found a place in actual active service in a way that the church has not. Judged in the light of some interpretations of the Gospel, the Y. W. C. A. is more Christian than are many churches. The church, then, need have no fear of lowering its standards if it labors hand in hand with this organization. Probably in the field of sex education the church can receive more than it gives in such a cooperation. The Y. W. C. A. exists for the purpose of helping girls and women, and how great a per cent of girls' and women's problems are really sex problems is hard to determine definitely, but one hundred per cent might not be an exaggerated estimate. It is expected, therefore, that in the Y. W. C. A. may be found women who understand girls, not just as they appear, but as they really are, from the fundamentals of their nature to the outward expression of those fundamentals.



Possibilities are that the church may turn to the Y. W. C. A. for leaders of girls, and for help in conducting parents' classes. The material provided by the Commission on Family Life for group study might well be used by a group of women within the church. The best of sex life can never be attained until it is consecrated to and associated with spiritual values. Neither can the best end of a study of sex problems be approached until the study is undertaken reverently and becomes a part of religious expression, seeking the straightway road to right living. Men and women in the church who are in sympathy with the ideals and efforts of the Y. W. C. A. might be very helpful, in some communities, by sharing their homes at times with groups of girls who do not, of course, find all the happinesses of home life in the Association rooms, which must, perforce, be somewhat formal.

It is impossible to make more specific and detailed suggestions here. The essential idea is that the church-members, officers, workers, church school leaders, look upon the Y. W. C. A. as a part of the church organization working toward Christian living, and consequently cooperate with it in every way that is expedient.

#### THE CHURCH AND THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

The relation of the church to the Young Men's Christian Association might well parallel the relation to the Young Women's Association. The Association may help the church by providing leaders for boys' groups, and men's discussion groups. Where churches do not have gymnasium and swimming





pool and reading room, the Association facilities frequently are open to the boys and men of the churches. The church school teachers may avail themselves of such helpful opportunities.

A specific point for cooperation is in the Y.M.C.A. organization of boys' clubs, which may also be Sunday School classes. Under such an arrangement the boys can have mid-week activities in the same group as the Sunday School class, thus reducing the number of organizations to which the boy belongs, and decreasing the conflict of interests now so likely to lessen efficiency and enjoyment in any one group.

It is consistent for the men's club or adult classes in any church to be interested in the work of the Association, for both, if motivated by Christian idealism, are striving toward the same ends. Where the Christian men of the church participate in Association activities, particularly in informal gatherings and sports, there are opportunities opened for the kind of friendly contact that may mean as much, or more, than any formal direct effort toward sex education. To boys without fathers, or with disinterested fathers, or who are away from home, the friendship with an older man can help to make life what it ought to be, if the man is wise. A serious consideration of the needs of boys for guidance and companionship convinces a Christian man of such a personal responsibility that he makes every available contact for offering honest friendship.



## THE CHURCH AND THE AMERICAN SOCIAL HYGIENE ASSOCIATION AND OTHER PUBLIC AGENCIES

The American Social Hygiene Association is the most thorough and efficient of the sex education agencies to which the church can turn for aid in law enforcement and the making of new laws. It is an agency prepared to actually place in the hands of those interested the best available materials on social hygiene and sex education. The organization is motivated by the devotion to human welfare which also motivates the church's participation in sex education undertakings, hence the two organizations, with common ideals, have a base for common work. If one may judge the willingness of the Association by the spirit indicated in its publications, the church will never meet with refusal of help in any sex-education effort.

A case illustrating what may be done between church and the state Social Hygiene Association is described in the Journal of Social Hygiene, p. 40, Jan., 1927. It is quoted here in full as being suggestive of what may be done elsewhere by the church and the Association.

### "St. Louis Church Leaders Take Social Hygiene Course.

Dr. George B. M. ngold, Social Service Secretary of the Metropolitan Church Federation of St. Louis, and the Missouri Social Hygiene Association, through Dr. Harriet Stevens Cory, its educational director, are promoting social hygiene in churches and Sunday schools in St. Louis, through a training class at the Community Training School, the institution used by most of the Protestant churches as a training center for their leaders.



"As the result of interest aroused through a series of news items in church and Sunday school publications, prepared by Dr. Mangold, several young women were stimulated to undertake brief courses. The lecture outline prepared by the United States Public Health Service was used. The course was given three times in one church. Further extension, demanded by successful outcome of these courses, was impossible because of lack of trained leaders. The present course, which is given by Dr. Cory to a class of thirty potential Sunday school teachers and church leaders, is an effort to meet this demand. Further interest is being aroused through the churches by use of the American Social Hygiene Association's report to the Commission on Christian Education of the Federal Council of Churches.

"Dr. Cory has the following to say about the course now being given:

"The course in social hygiene now being given at the Community Training School is a 14-period course which is being attended by representatives from all the Protestant denominations, nearly all of whom are Sunday school teachers or leaders of young peoples' groups in their respective churches. Most of them are very much alive to the problems the encounter, arising in the course of the perfectly normal sex development of the boys and girls in their care.

"The lectures have been designed to give them a clear idea of aim of social hygiene, and to make them conversant with the whole program, with the emphasis strongly placed upon the educational project and upon the normal sex life.





"The general physical and psychological characteristics of the child from infancy to adolescence, and the constant interaction between him and his environment have been studied in considerable detail; also the importance of giving definite, true and adequate information in regard to the origin of life. The class has been encouraged to discuss its problems in regard to this instruction and the manner in which it should be given has been demonstrated with great care and simplicity for the benefit of the members with the least adequate educational background.

"The last five periods are to be given over to discussing the practical problems of the teacher--her opportunities for directing the habits and character of her pupils, and for using the chance sex incident which may arise for helpful training."(1)

Ways in which the Association can help the church are summarized in this paragraph:

"While the American Social Hygiene Association gives the best of its effort to advancing the work of social hygiene it can do this only by co-operation with general and local agencies which deal with different phases of human welfare. In this particular work with the churches, the Association aspires merely to be a kind of scientific ally and helper. It welcomes any inquiries from religious leaders upon any phase of the subject. It is prepared to aid leaders who desire to incorporate such work in their program. It prepares, or advises in the preparation of, literature bearing upon

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(1) Journal of So. Hy. Jan., 1927, pp. 40-41



various aspects of the subject and for different age groups. It would be able to furnish occasional special addresses in this field before more important gatherings of religious educational workers. It conducts from time to time institutes in the larger cities for the benefit of all types of social workers with young people." (1)

A letter from the American Social Hygiene Association contains the following encouraging statement:

"This Association is cooperating with The Federal Council of Churches, with whom we are working out educational material suitable for Sunday schools. The first series of studies for parents is now in the hands of the Methodist Board of Publications for publication." (2)

The need for cooperation with churches is felt by the Association:

"Social hygiene seeks to better the conditions under which we live. It seeks to provide wholesome means of gratifying the impulses for play and recreation, amusement and adventure, so that the young may not be tempted because of loneliness or unemployment to enter into paths which are destructive of all their hopes. It seeks also to eliminate the grosser appeals which are made to this natural desire for enjoyment. It aims by legal measures to eliminate prostitution and illegitimacy, to help solve the problem of broken homes and divorce, to care for delinquent young people, and put them again on the road to hope. It seeks by medical

(1) Am. Sc. Hyg. Ass'n. Pub. No. 3, p. 12. Gallows, Thomas Walton: The Responsibilities of Rel. Leaders in Sex Ed.  
 (2) Letter signed by M. J. Exner, Director, Div. of Ed. Measures.



means to cure and to prevent the spread of venereal diseases, which are widely prevalent because of misuse of sex by adults. Social hygiene seeks by arousing the concern of the public in the support of a better social system and through special expert agencies to protect the mentally subnormal, those in positions of economic inferiority, and all those who, because of youth or of ignorance, are unable to meet the dangers of our so-called civilized society. This is done through children's courts, through trained social workers of various kinds, and through public education.

"The Responsibility in the Church for Helping to Solve These Problems. It is surely clear from the preceding statement that there is no human organization which ought to feel so keen a sense of responsibility for this sort of thing as the church itself. It is of the very essence both of evangelism and of religious education to aid in all the needs mentioned above. No church is doing its duty to its community or to itself which does not give all these interests a place in its plans and programs. There is no possible way whereby the good work for which the church stands can escape the contaminating influence of vice nor fail to profit by the uplifting effects of the suppression of vice in society."(1)

The United States Public Health Service is helpful similarly to the Social Hygiene Association in that its publications may be used freely by religious educators as instruction for teachers, as materials for teachers to use in aiding parents and children, and as material to be put into the hands of parents for use in teaching their children.

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(1) Am. So. Hy. Ass'n. Pub. No. 520, pp. 7-8, Vol. 10, 1914.  
Whitton: The Part of the Church in S.C. Hy.





## THE CHURCH AND THE SCHOOL

There are two possible relationships between church and school, depending on whether or not sex education is a motive of the school in the community. Where the school avoids sex education, the church's responsibility is large. The church may be an agent moving the community and the school in the direction of a consciousness of the need for sex education. This of course does not mean that the church says, "Let us have a course of sex instruction in our schools." It means that the forces of the church exert pressure, wherever it seems advisable, for the integration of sex education with other courses. At present there is a strong tendency away from the special sex instruction course, and a tendency toward the integration of sex education and training with other courses thruout the school experience of the child. This protects the child from unnatural sex-consciousness, and makes sex an integral part of life. It is such training that the church will probably urge. Courses with which sex instruction can be integrated are mentioned in a preceding section (See pp. 29,ff.)

In order to approach this ideal, teachers must be trained properly to integrate the sex education with other subjects. This means that in normal schools and colleges there will be given courses bearing upon the problem. Legislation to this end can be sponsored by the church.

Until the church succeeds in helping such integrated instruction into the schools, the church's own responsibility for integrated instruction is heavy. Into the nature-interest



courses, the health-and-hygiene courses in connection with right living, into the personal, social, and moral problem courses may go also sex education. It may best go as purely incidental, without the student being conscious that he is getting sex instruction as such.

If the schools of the community do foster sex education, the church's responsibility is to co-operate with the effort being made by the schools, and to encourage it along the lines indicated as desirable.

Church school teacher and public school teacher of any age or grade group may enter into cooperation in determining the amount of sex education given in the home of each child, and then may proceed cooperatively to supplement that education. This may come thru observation of the child, who unconsciously reveals much to an observant teacher. It may also come thru direct consultation with the parents. Sometimes mere knowledge of the type of home from which the child comes is an index of what his sex-education background probably is.

The church-school and public school teacher may further cooperate by discussing together the phases of sex education which each is giving, and which each may give. The use of similar illustrations, parallel if not identical, from nature; or the use of similar illustrative stories, may connect the instruction of church and school in such a way as to make the work of both increasingly real to the child. One church school teacher has successfully used some public school material of the past week as a point of departure for her Sunday



session. The introduction of the familiar challenges attention, and links the Sunday instruction with every-day living.

The school is required to keep well away from religion and God, as such, in its instruction. This means that sex education, while it may be moral and ethical in the public schools, can not be religious. And, as has been indicated, knowledge is never sufficient; there must be control motivated by ideals. And ideals can frequently best be stimulated by religious conviction. In other words, it is desirable to link sex conduct with responsibility to God. It is desirable that the child learn to rely for strength upon a Source greater than his own. Here is where the vital work of the church comes in--supplementing the instructional and ethical guidance of the schools with development of religious conviction, helping the child to feel God in his sex life as well as in other phases of life. Again, the church school teacher and public school teacher need to cooperate, so that the church teacher may begin where the school teacher has left off, and may give the child not something else, but something more, to help him in making life successful.

#### THE CHURCH AND THE PUBLIC LIBRARY

Through the public library the worker in the church may, of course, obtain books not obtainable through the organizations distributing smaller printed matter. This caution is necessary, however: books are printed that are not particularly helpful, that are out of date, or that are prejudiced. Librarians can not be experts in all fields, and the recommendation of a librarian, unless her opinion is backed by authority





of specialists, does not always justify using a book on a subject so vital as sex education.

But it is seldom indeed that a librarian does not want to contribute to the best in a child's life, and seldom that she is not actively eager to work with anyone else of like desire. If a freindly relationship is established between religious educator and librarian, each may help the other in determining the children's needs, in supplying reading materials that are best for the child and for the parent, indirectly or directly bearing upon sex education. The first essential, for both the librarian and the teacher or leader, is that they shall have a consciousness of the need, and understanding of the sex psychology and biology of the child, and a knowledge of sources and authorities.



PART III

OTHER OPPORTUNITIES FOR THE CHURCH



## THE CHURCH'S LIBRARY

The church's relationship with the public library suggests the possibility of the church's own library of sex education materials. Not a great number of books is necessary. For a church of limited means, perhaps half a dozen different books, if chosen from among the best, are adequate. In general the sex education materials in the church library should be in charge of the director of religious education or the superintendent, and absolutely should not be circulated among children and young people. They may best be texts for teachers and parents. If there are books intended for children, written by reliable authorities, they may be issued for children's reading, but only where it is understood that either parent or teacher will read the book with the child and discuss it and answer questions; and that the book will not be passed beyond those to whom it is issued; and that children will not read it together. The books written for older young people may be put directly into their hands when the motives of the student justify the faith that he will use the book as it is intended to be used--as a helpful source of information, to be read seriously and reverently.

## THE CHURCH'S SOCIAL ACTIVITIES

It is understood that unwise use of leisure time is responsible for many of the sex irregularities of boys and girls. Solitude, unsupervised play, and later in life, undirected parties, are opportunities for unfortunate experience.





With the modern cry for freedom of expression, there may be this objection to supervision--that it decreases the fulness of life or deprives young people of "the right to make their own mistakes." But some types of experience are known by everyone--except the prospective experient--to be disastrous, to be regrettable, probably to the experient, and inevitably to society, which has to take care of the consequences, and so must protect itself. Society, then, has some right to supervise the conduct of its members, and neither parents, teachers, nor religious workers need feel that they are depriving youth of its freedom by guiding youth's activities into types of freedom conducive to health and happiness rather than to disillusion and suffering.

The urge of childhood and youth is not only for "something to do"; but also for someone with whom to do it. Work and play in groups is inevitable, and desirable. Says Mrs. Wembridge, "Under the spur of loneliness and to rid themselves of it, most people will be driven to behavior of which they would be incapable if they had other adequate outlets for their social instincts." (1)

So to whatever extent the church provides friendship in work and play it is protecting against undesirable conduct and companionship.

Sometimes the difficulty with church social activities seems to be that the young people have too many other opportunities for social life, rather than too few. No group within the church school, no church club, can give a successful party, because of other social engagements in connection

(1) Wembridge, *The New Religion: Other People's Daughters*



with school or club outside the church. Where this difficulty prevails perhaps the church can best serve by refraining from drawing others unto itself, and by, instead, going out to lose itself among the others. For instance, the religious educator may have better opportunities to guide, to suggest, to enrich the life of others if she does not insist on a Sunday school class party in the church, but instead becomes a friend of the girls and walks and sews with them, and goes to their parties.

In other cases where there are too few rather than too many provisions for recreation, or where young people do not know how to play together, there rests upon the church the burden of training in social recreation. In some communities young people have no healthy social life because they simply do not know how. Many can not even talk--in ordinary social conversation--and the alternatives are less desirable than conversation. A social worker asked, concerning "a certain dull couple": "What in the world do they talk about?" "Talk!" answered a mutual acquaintance; "They don't talk; they hug." (1) Further material from Mrs. Wembridge's book, Other People's Daughters, portrays clearly the need for training in social conversation and activity:

"Words as a symbol of thought, are essential if human beings are to be able either to think clearly or to express themselves to each other. The absence of an adequate vocabulary in which to express one's emotional life often has the serious consequences of forcing the emotion to express itself prematurely in more crude and direct ways than words, and, par-

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(1) Wembridge, Eleanor Rowland: Other People's Daughters.



ticularly with young people, forces crises which might have been averted if action might have been deferred by adequate speech. Sports and play, with their accompanying words and actions, perform the valuable function of filling an otherwise vacant, wordless, and hence dangerous leisure."

.....

"With a country club or the matinee--or without them, if there is some training in social ingenuity--there may be legitimate aids to young people's conversation. But when the occupants of the part bench have exhausted their slender stock of words and ideas, but still have emotions to spare, they indulge in the only activity which occurs to them which they can afford."

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When invited to be a member of a committee to provide instruction for working girls of intelligence but with no social training in American ways, the writer of the book above quoted suggested: "Give girls who are poor the equivalent of what rich girls get at dancing school, in dramatics, sports, and games. Teach them how to entertain their beaux--beaux who are without money, without poise, and without words, but who long, like the rest of us, for beauty and romance. Teach them fifty-seven varieties of entertainment--by twos, by threes, and by roomfuls. Teach them how it can be done with more words and less "hugging", for they need to know--bullieve me!" (1)

And the very teaching of "fifty-seven varieties of entertainment", while not being done under the name of sex education,

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(1) Yembridge, Eleanor Rowland: Other People's Daughters.





is one of the most vital aspects of sex education. Entertainment, recreation, games and sports, singing and story telling, hiking and camping, shared by boys and girls, have, from their viewpoint, one reason--namely, an opportunity for them to be together. From the standpoint of the educator there are additional reasons: the opportunity to be together is accompanied by interests other than sex attraction, and by interests which bring out the better phases of life in both sexes.

#### SEX INSTRUCTION IN THE CHURCH SCHOOL CURRICULUM

Thus far we have dealt with sex education in its broader sense. Is there any place in the church school curriculum for specific sex instruction. The answer is somewhat the same as that for the public schools--sex instruction as such is not advisable. Sex instruction may be integrated with other parts of the curriculum. In discussing the problem of sex education in the public schools a writer says: "Sex knowledge....can often be conveyed to pupils in their classes without the slightest consciousness on their part that what they are receiving is sex information." If in the church schools instruction can be given with a lack of self-consciousness, it may be attempted with some assurance of desirable results.

In the kindergarten and primary grades, sex in plant and animal life may be integrated with nature study courses, paralleling, when possible, instruction in school and home. The interdependence of father and mother and their mutual care for children may be idealized in the simple stories of



family life. During the junior courses more specific instruction in personal physiology and hygiene might be given, the sex phases being kept incidental to, parallel with, or a part of, other phases of health. If the teacher is afraid of the subject, or uninformed, probably avoidance on his or her part is preferable to blundering or self-conscious instruction. But failure to teach does not relieve from responsibility, and if instruction is not given in home or school, the church school teacher might try to procure an assistant for parts of the course, making the assistant's participation as natural and matter-of-course as possible.

The danger in our sex instruction is not that it will be given too soon, but that it will come to the child too late. ".....because the child's intellectual curiosity and his ability of at least partial understanding develop more rapidly than his own biological sex nature, we have a precocious stage of emotional and intellectual sex development, interest, and opportunity, a period in which the child's mental states are ahead of the physical. On one hand this situation stimulates to premature sex experiment and perversion, and is responsible for the power and volume of the stream of crude sex-guesses and incitements which pass continuously and vulgarly from older to younger children. Of course, this is complicated further by the more conscious vulgarities of older and often subnormal and degenerate people who mislead and pervert children. So prevalent is this that the chances are very slight for boys and girls to come to maturity without these perversely sophisticated interpretations of sex marring their lives.



"The other side, much less consciously appreciated by us, is this: This precocious interest, both intellectual and emotional, furnishes the very best possible opportunity to anticipate each actual need coming to the child with the gradual onset of sex. Because of the mental forwardness, we are able to give emotional motives and intellectual appreciations in advance of the appetite, both in time and quality, and thus, continually and pedagogically, to establish attitudes which will tend to preempt the ground and fortify for the need ahead of its coming. This is one of the most hopeful elements in our problem. It furnishes the very machinery for substitution of the higher for the lower sex motives, and for refining the ideals and attitudes toward the whole matter of sex satisfactions. It is essentially an ideal opportunity for prophylactic and tonic treatment to give constructive immunity through mastery, rather than to rely upon curative treatment during or after the onset of the sex urge. It contributes the very essence of our opportunity to bring our best social discoveries to the youth as incentives for individual mastery by giving such a satisfying and convincing forward look as will remove from self-control its morbid tensions. It furnishes the one hope of a really democratic transfer of social experience and ideals about sex." (1)

Dr. M. J. Exner, in his examination of 948 college men, found that the average age at which 637 of them gathered their first sex impressions was 9.6 years. The average

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(1) Am. So. Hy. Pub. 335, p. 12. Galloway, Thomas Walton:  
The Responsibility of Religious Leaders in Sex Ed.





age at which 727 men received sex instruction from wholesome sources was 15.6 years. This puts upon workers in the junior department a heavy responsibility toward the children themselves and even more toward the parents of junior-age children.

During the intermediate grades physiological facts and also personal hygiene take on new significance with adolescent physical changes. What was said of the junior department is true for this department also. In addition, there is increased opportunity here for developing the sense of responsibility to man and God as the child becomes aware of his or her increasing potentialities.

In the senior department biology as a science has increasing general and personal significance. Many young people, if they have been properly prepared, can, in the upper high school grades, begin to face the problems of social vices and diseases. They can increasingly realize their responsibility as influential members of society.

In the young people's classes men and women are ready for studies bearing upon marriage and also for training in sex instruction as it should be imparted to children looking forward to their own home responsibilities. This also prepares for the parents' classes in which other specific problems in home relationships and child training are studied.

The training classes for parents and teachers need not always be a persistent repetition of materials. The subject matter of sex instruction need be presented only as there comes a new group who need it. Unless the personnel of the teaching force changes considerably, a course for a few



months every other year might serve to keep facts and ideals before the teacher. However, the whole field of sex education in its whole significance is so broad that any group can occupy itself indefinitely in a study of the factors involved. In a parents' class, for example, sex education may well include a study of moving pictures as potent in sex education, of popular literature, and a number of other contributive factors.

If teachers' training classes and parents groups are not continually being offered sex education courses, it is the business of the religious education department to see that new teachers study the problem individually, and that parents needing help for their children receive it personally.

As suggested in the section on church and school, all of these integrations of sex instruction with other instruction ought, when possible, to be correlated with home and school instruction.

Both church school and public school have this decided disadvantage: the time to teach sex facts to a child is when he asks about them. Spontaneous questions are more apt to be put to the mother or father than to the teachers. But since parents so often fail to answer the child's questions, the teacher must do it as best he can, at the same time helping the present parents to a better understanding of children's problems, and training present children--future parents--so that they can more fearlessly and honestly and reverently answer the questions of their children.



An advantage of the church school over public school is that in public school boys and girls usually meet together in classes, and are temporarily separated for sex instruction. This suggests an artificiality and creates self-consciousness. In the church school boys and girls usually meet separately, and sex instruction requires no temporary arrangement. The question of sex instruction in mixed groups is discussed slightly further in the section on Sex Education in the Schools, p. 33, ff.

An American Social Hygiene Association Pamphlet entitled The Part of the Church in Social Hygiene suggests a group of courses suitable for Sunday schools:

(a) a training class of adults who are willing to prepare themselves to teach the elements of social hygiene to other adults or to young people of high school age....A course is now in preparation for this purpose, comprising three series of lessons: (1) Sex in Relation to Character; (2) Preparation of Adults for Sex Education of Youth; (3) Some Simple Projects in Sex-Character Education of Children and Youth.

(b) A class for parents of children up to 10 or 12 years of age. ....A course for such a class is now ready for publication.

(c) A similar class for parents of older children.

(d) A class for young men of marriageable age in which will be discussed frankly and intimately such problems as will enable the young man to organize his sex ideals and practices soundly. ....





ties, or because of lack of interest in a problem of which they are unconscious. During the week, meetings held in the day-time are impossible for fathers, engaged in business. Evening meetings are often impossible for both parents, since they must stay with the children.

These difficulties suggest a new possibility for the church school, namely, extension courses in sex education. To reach its greatest efficacy this would necessitate workers determining the needs in each home, placing the proper printed materials in the hands of the parents, and often studying with the parents and helping to work out preventives and cures of specific sex difficulties with children. A case illustrative of the possibilities in such work is as follows: To the attention of a social worker came a serious case of masturbation. The mother of the child was ignorant of causes and cures. She was eager to understand the difficulty and to do all within her power to remedy the situation. The social worker and the mother, working together, strove to make worth-while a life that was rapidly becoming a liability rather than an asset to society.

No one knows how many opportunities to "save life" are missed because of the ignorance or fear of ministers and teachers who, in their efforts to rescue souls, overlook the possibilities of making the mind and body contribute to the soul's salvation.

Sometimes medical or surgical treatment is necessary. The parent may be unaware of the need, or, if conscious of it, hindered from securing it for the child because of fi-



nancial circumstances. In such cases the extension teaching of the church school develops into home-missionary work, or social service, or whatever organization cares for the pressing financial needs of the community.

Parents are often ignorant, but not so often are they willfully neglectful of the welfare of their children. Education is half the struggle, and idealization the other half--these two in order that parents may take for granted sex education as a part of their responsibility toward their children, and may see it as contributive to the most holy phases of life's development.

Another possibility for the church, recommended by a professor of education and a student of sex education, is that the church maintain a counsellor, whose purpose should be to serve the community by helping parents to solve the problems of sex education for their children. The counsellor would have to meet all of the requirements for a teacher of physiology, biology, and hygiene, and also have the personal characteristics that would make her contacts with parents satisfactory. In some cases the counsellor might need to deal directly with children or young people.

The equipment of the counsellor would be books--perhaps not many in number, but high in quality--which could be given to parents to read, and to be discussed with the counsellor. Of equal, if not of greater, importance, would be models such as are used in biology classes. These would clarify ideas as no amount of reading could do.



Of course, such a counsellor, so equipped, is not only hard to find, but hard to support, and would be possible in only a few churches. Some people prepared to give such service might give it without pay, but perhaps the best results could be expected from one who put in regular hours, and could be available for consultation at specified times.

To guide the thought of parents necessitates training of both minister and religious educator for that purpose, and this consideration brings us to the question of preparation of religious workers, in the field of sex education.

### THE TRAINING OF WORKERS

The many possibilities for church activity in sex education emphasize the pressing need for workers who are prepared to meet the problems raised by any sex-education program. The following opportunities open to the pastor demand that he does have training:

"A pastor, well-equipped with requisite knowledge and with tact, should be able to do the following things in connection with social hygiene education for his community: exalt and explain from his pulpit the normal functions of the human family, and indicate the threats made against it by the conditions of modern life; give definite instruction and accurate propaganda about the kinds of constructive things a community can do to improve its home and marital life; furnish leadership, both within the church and in the community, for movements to foster adult education about the possible methods of improving the environment; help by





his intelligent guidance the families of his congregation to solve their own marital problems, and inspire the parents to prepare themselves to furnish the right sort of sex-character education to their own children; give stimulus and leadership in training instructors and in organizing sex-social instruction in his own church school; and establish such relations with his individual young people that he may give them personal aid in solving their sex problems as they arise.

"His ability to render the more personal types of aid mentioned above will depend in considerable degree upon the skill and persuasiveness with which he uses his pulpit opportunities to substitute real knowledge and clear thinking for the prejudices by which the adult mind is usually ruled in matters of sex. An increasing literature is arising which will enable the pastor to equip himself to do this kind of work effectively." (1)

The urge for adequate training for religious leaders is stressed by the American Social Hygiene Association, which be it noted, is a secular organization--looking to the church for help.

"Ordinarily, the pastor of the church is the key person in any effort to include such material as we have been discussing in the local church program of education. In the long run, he mainly is responsible for the character of instruction in the church school and in the general plans

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(1) Am. Soc. Hyg. Ass'n. Pub. No. 520, Galloway, Thomas Walton: The Part of the Church in Social Hygiene



of work. It is very difficult for the busy pastor, in the midst of his duties, to master, alone, the fundamental materials bearing upon sex education upon which intelligent guidance of his teacher's and workers must depend.

"This means that the theological seminaries and all other training schools for religious and social workers should include in their curricula such treatment of this subject as the up-to-date pastor should have.

"This may or may not mean putting <sup>in</sup> new courses. It is quite possible to include in practical pastoral courses, in psychology, in sociology, and in ethics the elements of what the pastor should have."(1)

"There are whole courses common to theological seminaries which for fundamental Christian and social ends could better be omitted than the study and training which would fit the minister for sound leadership in the right education of the two great native impulses of greed for possessions and sex, in the young people of his community. The wrong use of these two impulses presents the greatest barrier both to democracy and to Christianity which we now know. In most cases the needed help could be given without any serious omissions and without extensive new courses. Most schools have several courses which could be enlarged so as to meet the conditions." (2)

(1) Am. So. Hy. Ass'n. Pub. No. 520, Galloway, Thomas Walton: The Part of the Church in Social Hygiene.

(2) Am. So. Hy. Ass'n. Pub. No. 535, Galloway, Thomas Walton: The Responsibilities of Rel. Leaders in Sex Ed.



And from a later section of the same publication:

"Unless then the seminaries can make in their course of instruction a synthesis of science and religion for the benefit of the ministers, and furthermore give them an abiding confidence that such a synthesis is important in every phase of modern moral and religious advance, the busy individual minister has little chance to acquire the necessary attitude and knowledge in his active service; and unless he does get it he is greatly hindered as a community leader in respect to the most imperious group of impulses which human beings have, and to the most influential factor both for good and ill in individual and social life." (1)

Another plea from secular groups is revealed in this report:

"A recent conference of teachers, medical men, and other social workers, held in one of the campaigns against prostitution and the venereal diseases, included the following in a general appeal to our most enlightened leaders:

"We urge theological seminaries preparing religious leaders to recognize the tremendous bearing which sex has on every aspect of physical, moral, social, spiritual, and religious life and to take the necessary practical steps to enable the future clergy to use this great endowment of the human race intelligently and constructively."

.....

"The appeal indicates two things: First, that the average religious leader is not now equipped to solve effec-

(1) Am. Soc. Hy. Ass'n. Pub. No. 335, Galloway, Thomas Walton: The Responsibilities of Rel. Leaders in Sex Ed. p. 20





tively the difficulties presented by sex; and the second, that science and the scientists alone cannot reach the seat of the trouble. The appeal is for a very fundamental thing:--that all the idealism of religion be added to the scientific discoveries of the important facts underlying sex, and that both be used by the seminaries in fitting their students so that they shall not be unnecessarily handicapped in dealing with the sex situations in the individual soul and in society." (1)

### CONCLUSION

"During the years 1923 and 1924 there were held in New York City; in Atlanta, Georgia; in Chicago, and in Portland, Oregon, four conferences of religious leaders to study and discuss problems of sex and reproduction, and to reach conclusions with regard to the duty of the church in facing them, and to bring to light the special opportunities the church has for helping its adults and young people to meet these problems in the spirit of religion. The conferences were made up of protestant religious leaders, occupying all sorts of positions: members of denominational boards, editors of religious journals, professors in theological seminaries, active pastors, Sunday school teachers, and various special religious and social workers. It is safe to say that no such conferences were ever held before in the history of the world, and the conferees were practically unanimous in the answers given as to what the church should do.

(1) Am. So. H. J. Pub. No. 335, Galloway, Thomas: The Responsibilities of Rel. Leaders in Sex Ed., p.3



"These conferences agree with practical unanimity that sex and reproduction exert so much influence upon all the social, moral, and religious work which the church has to do, that it is fatal to the work of the church in this world to fail to appreciate and to act with its full force in trying to solve these problems which underlie individual character and family life." (1)

One quotation from the various reports of the conferences is given here as a summary of the need for church activity in sex education: (2)

"The church must meet its part, and it has a large part, of the responsibility for proper leadership in this fundamental question of sex education. Religion and religious teachers are peculiarly interested in all phases and aspects of character building, and sex is profoundly influential upon character both for its refinement and its degredation. Probably no other single group of human impulses or qualities, relations or adjustments, plays so large a part as sex plays in all the practical problems of life. Conduct, imagination, thought, happiness, motives, aspirations, ideals, purposes, and all of character are influenced at every turn by the facts of sex, and these qualities are the very raw materials out of which our religious life must grow." (3)

(1) Am. So. Hy. Ass'n. Pub. No. 520, Galloway, Thomas Walton:

The Part of the Church in Social Hygiene, pp. 8-9.

(2) see also p. 80 of this paper for another part of a report from the conference--par. beginning "Ordinarily...."

(3) note 1, p. 9.



In another Association publication is this forceful statement of the need for cooperation of all agencies--including the church:

"...sex education...is an all-community task.....This means that the brains and the spirit, the science and idealism of each community must give themselves to the task of preparing and coordinating every agency in the community to the end that it will make its proper contribution soundly, intelligently, elastically, pedagogically in such a way as to get these right emotional states and ideas and attitudes and behavior in and from all normal young people. This involves the preparation of parents, and homes, kindergartens, grade schools, Sunday schools and churches, all workers in organizations for boys and girls, lodges, physicians, women's clubs,--indeed, of all groups concerned with children in any way,--to make their full contribution, whether of information or of attitude, in the most upbuilding fashion. It is essential that these instrumentalities shall be coordinated as to their ideas and objectives, and not work at cross-purposes for partial and even contradictory objects."(1)

This is a large order, and no community can yet fill it. No church can, as yet, fulfill even its own mission. But the first essential is for the church--that is, for all of the people who compose the church--to become conscious of the need for intelligence and idealism in sex education.

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(1) Am. So. Hy. Ass'n. Pub. No. 335, Galloway, Thomas Walton: The Responsibilities of Rel. Leaders in Sex Ed., p. 14





"....it looks as tho the task of humanizing industry, of outlawing war, and of redeeming sex, not by repressive but by constructive measures, offers the church its opportunity once more to lead the way in bringing humanity back to the Savior of men. Good will and right spirit will not accomplish this unaided. The application of this spirit must in all cases be made as scientifically as the expert engineer makes his." (1)

We need a growing consciousness of sex education as a necessary part of all education fitting the child for life. That consciousness needs to develop until we see sex intelligence to be as necessary to living as the ability to read and write. Any sense of unnaturalness and artificiality must dissolve in a matter-of-fact scientific attitude. But knowledge is not enough. There must also be an idealization of the whole body of sex information, and an association of it with God. Knowledge contributes to control, but does not guarantee it. There must be also reverence, a sense of the sacred, a respect for personality. These come through religion. When the schools and other agencies encourage a respectful intelligence, the church can still add its encouragement of reverence and God-consciousness.

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(1) Journal of So. Hy. Vol. 9, p.332



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A book for mature minds or for the later teens, which will clarify thinking, and beautify the various aspects of sex attraction and reproduction.





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